ZIONS DELIVERANCE AND HER FRIENDS DVTY:

OR

The Grounds of Expecting, and Meanes of Procuring *Jeruſalems* Reſtauration.

IN

A SERMON

PREACHED AT A PVBLICKE FAST, Before the Honourable Houſe of COMMONS.

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To the Honourable the House of COMMONS, now Assembled in PARLIAMENT.

THE day of Jacobs trouble *yet continues: Yea, growes more gloomy and darke; clouds of dangers increase, therefore your faith needs all the props, that prayer or Preaching, Pulpit or Presse can afford. If God by this Sermon did any whit kindle your Zeale, I wish you had leasure to read it; it may adde a mite more to* our treasury, *Your faithfulnesse and constancy. In this Wildernesse your Soules should be fed every day with a portion of spirituall Manna,* That you may be strengthened with all might according to his glorious power; And God may be your arme every morning. *What is good, let it dwell with you, and by it you in God: No place so fit for you in these great affaires, and hard difficulties, as* the secret of the most High. *You have beene happy in conceiving just and good proposals, be strong and faithfull in maintaining and prodacing of them: and be not overborne: Christ dyed under the sentence of a Judge that would*

Colos. 1. 11.

Isa. 33. 2.

have went right if the times had not beene bad, that knew how to propose, but not to prosecute justice; and so left but this to posterity, He would have beene just, but was not. That deserves not the name of a single vertue, that will not indure multiplicity of trials. I know your dangers are great, and your condition as Davids, My Soule is
Psal. 119 109. 110. continually in my hand; they have laid a snare for me; Yet erred not I from thy precepts. *Your lives are in your hands; and they are pretious,* A Diadem in the hand of God: *But they are indeed the least of those jewels that you are intrusted with. There is in your hands Gods honour, the Kingdome of Christ, Churches, Nations, which you must defend and maintaine, if you would have God defend You. You are yet possessed of a richer Jewell then life, innocency and integrity; Let nothing purchase it of You, let no power wrest it from You:* Nec
Iob 27 5. Cæsar, nec Populus. *Resolve with* Job, I will not leave mine innocency till I dye. *You are the onely hopefull meanes of our deliverance under heaven, an instrument in the hand of God, in the eye of faith, in the wombe of Prayer, and in the affections of Gods People: my onely advise that I shall be bold to present unto you, is, That You be* Faithfull to the death, *and God will Crowne your labours with a happy successe here, and You with a Crowne of life eternally. Thus advises, prayes, and beleeves he, that if he could be lesse himselfe, would be more*

Gods, the Churches, and

Your Servant;

WILLIAM SEDGVVICKE.

A Sermon Preached at a Faſt before the Honorable Houſe of COMMONS.

ISAIAH 62. 7.

And give him no reſt, till he eſtabliſh, and till he make Jeruſalem *a praiſe in the earth.*

THE Prophet in the two former Chapters, foretels the happineſſe, and proſperity of the Church: (a) *Glorious light*: (b) *Seas, floods, droves of Converts*, and thoſe not ſmall, but great ones; (c) *the force of the Gentiles, Kings ſhall come to her light*: Holineſſe (d) *univerſall*, and glorious; (e) *robes of righteouſneſſe*, together with peace, victory over enemies, joy, riches, as you may ſee at large in thoſe two Chapters: So cleare was his faith, and ſo ſtrong his deſires after theſe mercies for *Zion*, that he reſolves upon the meanes of obtaining them, in the firſt verſe of this Chapter: *For Zions ſake I will not hold my peace*, &c. Never ceaſe Preaching, Praying, never reſt *Untill the righteouſneſſe thereof goe forth as brightneſſe, and the ſalvation thereof as a lampe that burneth*: The more he did force *Zion*, the more God let him ſee what he intended to doe for her. In the 2, 3, & 4. verſes, his expreſſions are higher; *A Crowne of glory in the hand of the Lord, and a royall Diadem in the hand of thy God, Hephzibah, Beulah*, &c. In the 6 verſe the Prophet produces the meanes to effect this great worke, by way of a promiſe: And to render it the more certaine, he utters it in the perſon of God, *I*; and in the preterperfect tence, *I have*; *ſet Watchmen*,

(a) *chap.* 60. 1.
(b) *ver.* 4. 5. 6.
(c) *ver.* 3. 5.
(d) *ver.* 21.
(e) *chap.* 61. 10.

Princes, and Governours, as well as Prophets and Teachers, it is interpreted of both; *Upon thy walls, O Jerusalem*, in authority and publique place; *Which shall never hold their peace*; consult, labour, pray, use all meanes; *Night nor Day*, constantly, in good and bad times. And when this should be, the Prophet cals in the helpe of *All that make mention of the Lord*, all that have any interest in God, or that make any profession of his wayes; that they should not *keepe silence*, should joyne hearts and hands, doe what they could in their places; and *Give him no rest, till he establish, and make Jerusalem a praise in the earth.* I shall open the words first.

Give him no rest, seeke him constantly, importunately, indeavour it earnestly: You may read, *silence* or *rest*.

*Isa.*64.12. *Heb.*1.3. First, *Silence*, Gods not answering our prayers, is in Scripture called *silence*, as his answering and delivering is termed *pleading*, or *speaking*; and it notes to us:

First, the easinesse of delivering the Church by Gods mighty hand; he can as easily helpe, as we can speake.

Secondly, the Justice of God in delivering his people; it is as pleading, shewing the right discovering the truth.

Thirdly, the naturall and constant effect of Prayer; we speake to God by Prayer, he answers by saving us: our language to him is Prayer, his language to us, is Salvation.

2. But our translation reades it *rest*; *Give him no rest*: There is no passion in God properly, neither rest nor motion; but the Scripture holds forth God to us in these tropicall expressions for our understanding. When God doth not presently save his people, he is said to *forget*, and then his people are termed his *remembrancers*: sometimes he is said to *sleep*, and then his people *awaken* him: Sometimes to be slow, or delay, and then we must quicken him, *make no tarrying*: Sometimes God seemes to lose his mercy, and then his people must finde it for him, *Where is thy zeale, and thy strength, and the sounding of thy bowels?* And here he seemes to rest till he be disquieted by our prayers; as if he were passive to our prayers; as if he could not but helpe when we seeke. The reason of this expression is to shew,

verse 6. *Psal.*44.23. *Psal.*40.17. *Isa.*63.15.

First, the necessity of prayer. God will give, *But for all*

these

these things I will be sought unto: God will come, but he will have his peoples prayers lead him into the field, *I came for thy Word.*

Secondly, to stirre us up to importunity and constancy, that although God seeme to deny, to be unwilling to helpe, yet we should follow him close, *Give him no rest.* Dan. 10. 12.

Thirdly, to shew the certaine power and effect of prayer; it is as certaine, as if God could not withstand its force: God sayes to *Moses, Let me alone, Exod.* 32. 10.

Fourthly, to honourthis ordinance of Prayer, when God would give us a mercy, he gives it into the hand of prayer, and prayer shall seeme to doe that which he intends.

Fifthly, it notes the infallibility of the Churches deliverance; as God cannot alwayes rest, so his Church shall not alwayes suffer: God must *arise*, and then *his enemies must be scattered, Psal.* 68. 1.

Till he establish, till he make firme. The Prophet supposes the worke might meete with dangers and oppositions; the foundations might be laid, and suffer many shakings before it could be established, therefore he exhorts them to constancy till the worke were established.

And untill Jerusalem.

Some interpret *Jerusalem* literally. And of those, some looke upon the promise fulfilled, *viz.* by Christs comming in the flesh; *Jerusa'em* was then a praise in the earth, when our Saviour, the Lord of all, was in it. And it cannot be denyed but it was in some part fulfilled then: for Christ applying part of this Prophesie to himselfe in his owne times, sayes, *Luke* 4. 21. *This day is this Scripture fulfilled in your eares.* And so in part it was. But the chiefe and maine of this, and the rest is yet to come, as we shall see anon. Others understand it according to the letter, but as to come, and so expect the calling of the Jewes to a happy estate in their own Country, that they shall againe inhabit *Jerusalem*: but this is subject to controversie, and therefore we will wave it; and take it in a second sense, mystically, *Jerusalem* for the Church; and this is most generall, and warranted by Scripture; in which it is very common to cal the Church of the Gentiles *Jerusalem* and *Zion.* Isay. 61. 2. 3. Gal. 4.

A praiſe in the earth.

The Church is ſo; First, when the deliverance of the Church is eminent and notable, ſuch as *All the ends of the earth doe ſee her Salvation.*

Heb. 12.

Secondly, when the Church derives her light to the world, and when the Law, the *rod of ſtrength goes out of Zion.*

Pſal. 98. 3.

Thirdly and moſt fully, when through outward proſperity, and inward ſpirituall purity, *Jeruſalem* ſhould be the beauty of the earth, or deſerve the praiſe of the earth; have an eminency of proſperity above all the world.

The generall parts are two:

First, mercies to be obtained; And they are of two ſorts: First, Eſtabliſhing mercies, *till he eſtabliſh.* Secondly, Perfecting mercies, *make Jeruſalem the praiſe of the earth.*

Secondly, the meanes to obtaine theſe mercies; *Give him no reſt.*

We will not trouble you with any ſubdiviſion, but caſt our diſcourſe into theſe three points.

First, the Church in the beginnings of her deliverance is ſubject to dangerous ſhakings, *till he eſtabliſh.*

Secondly, the Church of right is, and in time ſhall be a praiſe in the earth.

Thirdly, every one that makes mention of the Lord, muſt give him no reſt, till this be accompliſhed.

We ſhall handle the firſt briefely, and by way of Preface; the ſecond, as the maine point; and the third, as the application of the ſecond.

The Church in the beginnings of her deliverance, is ſubject to dangerous ſhakings. The Prophet layeth forth the Church to us in ſuch a condition in this place: Here was ſomething done, wals built, and watch-men upon them, Governours, and Prophets, labouring their utmoſt night and day, in Counſelling, Preaching, Praying, but all they did was in danger, enemies ready to ſurpriſe them and their worke, they could take no reſt night nor day; what they had was imperfect, and that little ready to be loſt; ſo is it often with the Church, it riſes through many enemies, and mighty oppoſitions, and her beginnings of deliverance, many times ſeeme

worſe

worse then her lowest sufferings. Such was *Israels* deliverance from *Egypt:* it was long in, and difficult while they were in *Egypt:* Nothing but stratagems, plots, taxations, to weaken and ruine them: after *Moses* appeared, their burthens were increased; after leave to depart, many changes and uncertainties: sometimes *Pharaoh* will let them goe, sometimes not. The last designe upon them worst of all, *Pharaoh* raised Armes against them. After that great deliverance through the red sea; they were 40. yeares in the Wilderness, beset with many wants; they want bread, and they want water, and which was worst, they wanted faith, and patience; they murmure, and are weary of their deliverance, *Let us goe backe to Egypt:* and of their Deliverer, *We know not what is become of this Moses:* and weary of God himselfe, *Let us make us new gods.* They were beset with enemies on all sides, *Amalek*, *Moab*, *Og*, fighting enemies, plotting enemies, conjuring enemies; and sometimes their sinnes made God their enemy, he fought against them with fiery serpents, Plagues. *Israels* deliverance from *Babylon*, was as full of opposition. *Cyrus* makes Proclamation for the re-building the Temple, *Ezra* 1. The worke is taken in hand, an Altar set up, the foundations laid, offerings frequented, Worke-men prepared: some adversaries that offered their helpe being refused, seduce the King by their evill counsell; and then the Reformation is counted Rebellion, they are commanded to cease, and the worke rests till the second of *Darius*, *Ezra* 4. *ult.* In *Nehemiahs* time, what threatning, plotting, and scoffing was practised by *Sanballat*, and *Tobiah*? some of the Nobles were wrought off from the worke, and proved treacherous, *Nehemiah*, 6.11. and yet God carryed on the worke through many difficulties. When Christ came with salvation into the world, all *Jerusalem* was troubled, and *Herod* their King, *Matth.* 2.3. a desperate wickednes was presently practised; *Herod*, that he might kill Christ, commands that all the male children should be killed: and so their condition was worse then before; they lost both their King and their children. When he appeared in his Ministery, what new Doctrine was Preached? *Never man taught as he taught.* What miracles

were wrought? the whole City receive and embrace their Saviour, crying *Hoſanna*, with ſuch joy and chearefulneſſe, as if Heaven would preſently come to the earth: but quickly after, the people, ſeduced by the Scribes and Phariſees, cryes as bitterly, *Crucifie him, Crucifie him.* He is betrayed, accuſed, condemned, crucifyed, and buryed; all ſteps to our deliverance.

The reaſons of this point are briefely theſe.

First, God hath no more then he gets by conqueſt, and that out of the hands of many mighty, and malignant enemies, which never give up power to Chriſt, but with much ſtriving.

Secondly, God ſuffers difficulties to come in the way, to manifeſt his owne power, that he is able to carry on his worke through the ſtrongeſt oppoſition.

Thirdly, God doth it to fit us for mercies: what we gaine with difficultie, we highly prize, and what we eaſily obtaine, we ſoone deſpiſe. As God fits us for mercies, ſo the mercies for us; things of greateſt excellency are longeſt under the hammer and file; the choyceſt bleſſings muſt paſſe through the fire of affliction.

Fourthly, God ſuffers it for the tryall of his people. When the Church proſpers, ſhe ſhall have many followers more then true friends: therefore God ſends a *Sword to pierce, that the thoughts of many hearts may be diſcovered*, as *Simeon* Prophecies *Luke* 2. 35. Therefore are the tryals God brought upon *Iſrael* in the Wilderneſſe, called provings, *I have proved thee at the waters of Meribah, Pſalm.* 81. 7. In great undertakings God doth as he did by *Gideons* Army: there was thirty thouſand armed againſt *Midian, Judges* 7. God diſcharged as many as were fearefull; twenty two thouſand upon ſecond thoughts were wiſer then to venture themſelves againſt ſuch an enemy, and depart, and yet the people are too many; God hath another diſcovering device in the 5, and 6. verſes, they that lay downe or bowed themſelves to drinke, men of low ſpirits, given to ſatisfie their bellies; or as ſome conjecture, they that had uſed to bow to *Baal*, and had not forgot their ſuperſtition, but bowed to drinke, God would have

have none of them; onely three hundred active men, that lapt their water, they were fit for the service. So God many times suffers the tree of the Church to be shaken, that rotten fruite may drop off. To build *Jerusalem* is an honourable service, onely choyce spirits shall have the dignity to have their hands in it.

To apply this a little, Let not the present troubles seeme strange to you. We could not expect to finde the Dragon asleepe, and so steale away the golden fleece of Reformation: neither could we imagine that so many cages of uncleane birds, such beds of Snakes, such nests of Waspes, should suffer the Refiners fire with patience and quietnesse; or that such heapes of idle and superstitious Ministers, such swarmes and hives of Papists, such dunghils of prophaneneſſe, such mighty *Nimrods* and devouring oppressours, should suffer themselves to be dispossessed without resistance and opposition. It is with us as it was with the mans sonne, *Mark.* 9. 26. When our Saviour came to cast out the dumbe and deafe spirit, *The devill rent him sore, and laid him as dead, till Jesus tooke him by the hand*: So is it with us, there have been some attempts to cast out the dumbe and deafe spirit of this Kingdome; but now Christ comes to do it indeed, he raves, and teares, and foames, and blaspheme, shakes the very pillars of the Kingdome, crackes the foundation of government, and threatens confusion to the whole; but we hope by the helpe of Christs hands, the issue will be good. God seldome doth great things without great commotions. *Paul* and *Silas* were delivered, but there was an Earthquake, *Act.* 16. 26. When the two witnesses were raised, the two Testaments set up to guide mens lives, and to governe the Church (as some:) or the faithfull Preachers of the Word restored to their office, and liberty (as others,) there was an Earthquake, *Rev.* 11. 13. When Antichrist fals, another Earthquake, *Rev.* 16. 18. and therefore though we grieve to see it, we could not expect our Reformation without Earthquakes, Church-quakes, and Kingdome-quakes. *Use* 1,

Let it stirre you up, as to expect, so to prepare for difficulties: Let opposition double, and not weaken your resolutions. *Use* 2.

Noble and generous diſpoſitions are confirmed and exaſperated by oppoſitions. Take heed of forſaking a good cauſe for bad enemies: that is apparent, your cauſe the beſt, your enemies the worſt, which is ſufficient encouragement. It were madneſſe to leape out of the ſhip, becauſe the windes blow; or to forſake the Church, becauſe of ſome dangers: while you ſtand, the devill and wicked men are your enemies, if you turne, God and the prayers of his people will be upon the backe of you. If Heaven and Earth ſhould make warre, there would be no corner of the world ſo ſafe, as on Gods, and the Churches ſide. In the midſt of dangers looke upon feare with *Nehemiahs* eyes, as a reproachfull ſinne; we may incourage you, as *Cæſar* did his fearefull ſhip-
Nehem. 6. 13. maſter in a ſtorme, *Feare not, thou carryeſt Cæſar and all his fortunes*: So ſay I to You, Feare not, you carry Chriſt, his Ordinances, his People, and their Liberties. *David* incourages himſelfe upon the ſame ground, *Pſalme* 46. *I will not feare though the earth be removed, and though the mountaines be carryed into the midſt of the Sea, though the waters thereof roare and be troubled, though the mountaines ſhake with the ſwelling thereof.* His comfort was verſe 5. *God is in the midſt of her, ſhe ſhall not be moved.* Therefore, if ſtormes ariſe, do not leſſen your courage, but double your skill and diligence. The Arke, though toſſed a while, will at laſt find a mount *Ararat* to reſt up. The Churches deliverance was never the further for Chriſts ſufferings, but the nearer. When the *Egyptians* bondage grew heavy, *Moſes was borne in that time*, *Act.* 7. 20. When God ſmote *Jacob* that he halted, he quickely bleſſed him: the more heavy and violent the affliction be, the more ſudden the deliverance; therefore hold up your ſpirits, *He that faints in the day of adverſity, his ſtrength is but ſmall.* *Amalek* fights, *Moſes* prayes; the wicked rage, the godly beleeve; the devils ſtorme, but Chriſt holds the ſterne. Let the malicious Deſignes of your enemies ſtirre you up to ſtedfaſtneſſe, and unity. Take the Apoſtles counſell, *Philip.* 1. 27, 28. *Stand faſt in one ſpirit, with one minde, ſtriving together for the faith of the Goſpell; and in nothing terrified by your adverſaries, which is to them an evident token of perdition,*

tion, but to you of Salvation, and that of God. Would you give us an evident ſigne of our approaching deliverance, it would be as an Oracle of God; your undaunted ſtedfaſtneſſe. Nothing can more comfort the good, and diſcomfort the evil, then this; and the more you are oppoſed, the more unite: Give me leave to preſent our requeſts unto you in the Apoſtles following words, *Philip.* 2. 1,2,3. *If there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfill our Joy, that ye be like minded, having the ſame love, being of one accord, of one minde; Let nothing be done through ſtrife, or vaine-glory.* Nothing can be more acceptable to us, then your unanimity; nothing more grievous then the thoughts of diviſion. And while oppoſition hath this effect, to confirme and unite you; it will be, (as it hath beene) to your and our advantage. Nothing is more cleare and manifeſt, that it is with you, as it was with the Apoſtle, *Philip.* 1. 12. *The things which happened unto me, have falne out rather to the furtherance of the Goſpel:* So what ever hath beene done againſt you, hath been to the ſhame of the practiſers: So beleeve, they can plot nothing but their owne miſchiefe; *No weapon formed againſt Zion ſhall proſper.* God hitherto hath, and we hope ſtill will make that your portion that was a part of *Joſephs* bleſſing, *Gen.* 49. 23, 24. *The Archers have ſorely grieved you, and ſhot at you, and hated you: but your bow hath yet abode in ſtrength, and the armes of your hands were made ſtrong, by the hands of the mighty God of Jacob: from thence is the ſhepherd, the ſtone of Iſrael.*

Our ſecond point is, the Church of right is, and in time ſhall be a praiſe in the earth. The Church is called *Pſal.* 48. 1,2. *The City of God,* the place of Gods reſidence; *the Mountaine of Holineſſe, Beautifull for ſcituation, the joy of the whole earth.* And in *Pſal.* 50. 2. *She is tearmed the perfection of beauty;* a high expreſſion, and intended to the Church under the Goſpell, for in that *Pſalme,* God rejects Jewiſh worſhip. So great ſhall be the happineſſe of the Church, that it is called *Heaven,* and the Saints in the Church are ſaid to *dwell in Heaven, Rev.* 13. 6. For the opening and proving of the point, we ſhall,

Firſt, Shew what this glory is, and wherein it conſiſts.
Secondly, Prove that this of right belongs to the Church.
Thirdly, That this happineſſe is yet to come.
Fourthly, That upon probable conjecture, we may hope that it is now a comming.

Firſt, for the opening of the firſt, What this praiſe or beauty is. It is not that whoriſh paint, nor carnall pompe, nor that ſtately Tyranny, which adornes the man of ſinne. You may ſee great preparations of this in the two former Chapters, but the conſummation is expreſt in the beginning of this Chapter.

This praiſe or beauty, is expreſſed generally in Chap. 60. ver. 1. 19. *The glory of the Lord is riſen upon thee*, it is ſomething that is divine. *God is the excellency of Jacob*, *Amos* 8. 7. God conferres upon the Church ſpirituall bleſſings, ſuch as are heavenly and Divine in their Nature; and he conferres temporall bleſſings upon his Church; yet ſo as they have upon them the impreſſe of a Divine and Almighty hand.

The particulars of a Churches beauty and glory, are,
Firſt, cleare and ſhining light, Chap. 60. verſe 1, 2. 19. God hath promiſed a large increaſe of light, *The light of the Moone ſhall be as the light of the Sun, and the light of the Sun ſevenfold.* The Church ſhall have *A Crowne of twelve ſtarres, be cloathed with the Sun, and the Moon under her feet*, ſhe ſhall have light in all parts.

Secondly, This light ſhall prevaile and ſpread, abundance ſhall come unto it, multitudes of converts, Chap. 60. ver. 5, 6. 8. They are compared to the flowing of the Sea, to droves, to a cloud, to Doves flying, to the windes.

Thirdly, Not onely many, but great ones ſhall be converted to the Church, *Kings ſhall come to thy brightneſſe*, Chap. 60. ver. 3. And, *the forces of the Gentiles ſhall come unto thee*, ver. 5. *Thou ſhalt ſucke the breaſts of Kings*, ver. 16. Kings ſhall contribute the life and ſweeteneſſe of their royalties to the helpe of the Church.

Fourthly, Upon theſe he will powre out holineſſe, and that

that universally; *Thy people shall be all righteous*, Chap. 60. ver. 21. her *Exactors*, her very enemies shall be holy, Chap. 60. ver. 17. As universall, so excellent holinesse; compared to Robes, Ornaments, Jewels, Chap. 61. ver. 10. by these spirituall blessings she differs from the sinke and Synagogue of *Rome*.

Fifthly, To these spirituall, God will adde many outward and temporall blessings to the Church; Abundance of peace, Chap. 60. ver. 11. *Her gates shall be open continually.* Victory over Enemies, *The Nation and Kingdome that will not serve thee, shall perish; Yea, those nations shall be utterly wasted*, Chap. 60. ver. 12. And, *All those that despised thee, shall bow downe themselves at the sole of thy feet*, ver. 14. Abundance of Riches, *The glory of Lebanon*, ver. 13. *for Brasse, Gold; for Iron, Silver*; ver. 17. and for griefe, joy and rejoycing. But all these are but as preparations: the consummation of the Churches happinesse, and deliverance, is expressed in this Chapter, ver. 3. She shall be a *Crowne of glory in the hand of the Lord, and a Royall Diadem in the hand of thy God*, ver. 4. *Thou shalt be called Hephzibah, and thy Land Beulah, for the Lord delighteth in thee, and thy Land shall be married.* Which is not meant onely of a mysticall and spirituall union of the Church to Christ, but of a visible, outward, and manifest declaration of this marriage: Christ will take his Church by the hand, and publickely owne his people.

She shall be *a Crowne of glory in the hand of the Lord, and a Royall Diadem in the hand of thy God*, ver. 3. Christ and his Church will stand openly hand in hand: there shall be a publicke solemnization of *the marriage of the Lambe*, *Revel.* 19. 7. When the Church shall say, *Lo this is our God, we have waited for him, and he will save us.* As his people shall see it, so the world shall acknowledge it, and say, *Thy Maker is thy Husband.* Men see it darkely now, and hate them; but they shall see it cleare-ly, and honour them. *Satan shall be bound and cast into the bottomlesse pit*, and with him this Antichristian malignity, whereby men oppose the wayes of God. Wicked men shall be as much below the Saints in power as in desert: they are dogges, and as dogges shall they crouch, and *bow to the soles of the feet* of Gods children, and *shall call them the City of the Lord*,

Isa. 25. 9.

Isa. 54. 5.

Rev. 20. 2, 3.

Lord, The Zion of the holy one of Israel. They shall be as honourable as *Joseph* was in *Pharaohs* Court, they said, *Can we find such a man as this is, a man in whom the spirit of God is? The righteous is more excellent then his neighbour* now, and will be much more, when God shall powre out more of himselfe upon his servants, and this desperate hatred of Gods people shall be taken out of the world: Then *shal ten men of al languages take hold of the skirt of him that is a Jew, saying, We will goe with you, for we have heard that God is with you.*

Gen. 4 38.

Zach. 8. 23.

Psal. 58. 11. Men shall say, *Verely, there is a reward for the righteous, there is a God that judgeth the earth.*

This shall be the happy condition of the Church; and this I conceive to be a *Praise in the earth.*

Secondly, Our second thing is to prove that this inward and outward happinesse, of right belongs to the Church, and that in time she shall and must enjoy it.

First, We will take the rise of our reasons from the last and greatest happinesse of the Church; she is the Spouse of Christ, and therefore, the highest honour, riches, safety, and all excellent priviledges are due to her. She is the Kings wife, dignified with the title of Queene, and Christ will give her state and honour sutable to her place: she is *blacke* with persecution, her *vaile* and Ornaments rent from her. *The daughters shall see her and blesse her; the Queenes and the Concubines shall praise her. Shee shall be faire as the moone, cleare as the Sun.*

Psal. 45. 9. Cant. 6. 8.

Ver. 9, 10.

Secondly, The Church is the City of God, the mountaine of the Lord, his owne lot, inheritance, portion, and treasure; expressions usuall in Scripture; and all ingage God to adorne, furnish, and beautifie his Church; he promises, Chap. 60. ver. 13. *To beautifie the place of his sanctuary*, and to *make the place of his feet glorious:* his owne *sanctuary* set apart for himselfe; and the *place of his feet*, where he walkes for his delight and pleasure, that must have some speciall beauty and glory bestowed upon it. It is the Kings palace and Court, there he hath put his name, there is he known, worshipped. *The Lord hath chosen Zion, he hath desired it for his habitation; This is my rest for ever, here will I dwell for ever, for I have desired it.* Every one desires to inrich their owne inheritance; so will God his.

Psal. 132. 13, 14

Thirdly,

Thirdly, God hath given Christ to his people, and in him, and with him all things. That love that gave a Christ, *how can he deny us any thing?* that love that was so large as to give us the Lord of all, the possessor, wil give us the possessed. The Apostle argues a good title the Church hath to all from this ground, *All are Christs, you are Christs, Christ is Gods*, 1 *Cor.* 3, 22, 23. God will not alwayes keepe his people in a bare title, and a right, we shall in time *receive the promise*, the things promised: Christ is given as the first fruits now, we shall have the harvest.

Fourthly, The Saints are the *heires of the earth*, often stiled so in Scripture; and the heire of the Family is the praise, the chiefe. For him are all things kept; The world is upheld for the Saints: if they were out of it, God would speedily ruine it, as he did Sodom when *Lot* was out of it. It is given to Christ for his use to bring up his people in it, and *He upholds it by the word of his power*: and when his worke is finished he will take downe his stage, it is kept up for their sakes, and shall have its period when they are fit for it; *Those dayes shall be shortned for the elects sake*, *Matth.* 24. 21. as that place is ordinarily understood of the end of the world: yea now although all men have a right to these outward things, yet God in the dispensation of them hath a speciall respect to his people: *Egypt* had the plenty of Corne, and *Joseph* to teach them the right use of that plenty, but *Joseph* by faith saw it was for *Jacobs* posterity; *God* (sayes he to his brethren) *sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance*; *Egypt* was *Israels* storehouse: *Cyrus* was advanced, *for Jacob my servants sake*, *Isai.* 45. 4. so all the kingdomes of the world pay a secret tribute to the Churches, and are intrusted as Guardians for the Saints in whom the inheritance is, and he will one day call them to an account. *Heb.* 1. 3. *Gen.* 45. 7.

Fifthly, *God delights in the prosperity of his servants*, *Psal.* 35. 27. As Princes delight to heape honours upon their favorites, so God takes pleasure in the greatnesse as well as in the goodnesse of his servants: he suffers in our afflictions, and rejoyces in our deliverances, *In all our afflictions he is afflicted*, *Isa.* 63. 9.

he ſympathi es with his Children, if they are diſquieted, he is reſtleſſe, he is not ſatisfied, till his people are ſatisfied, and *ſee their deſires upon their enemies.*

Sixthly, Gods honour and his peoples proſperity ſtand and fall together; when his Church ſuffers, himſelfe and his name is reproached; this conſidered, we may wonder that God hath indured his glory and people to be trampled upon thus long: God hath reſolved to advance his name, and will not ſuffer another to weare it, therefore he will pull downe his enemies, whoſe power and greatneſſe ſtands upon his glory.

Seventhly, The Church muſt reſemble Chriſt, as in his ſufferings, ſo in his reſurrection: Chriſt communicates his death to his people two wayes; to their ſoules in mortification, and to their outward man in affliction: and ſo his reſurrection is communicated to their ſoules in vivification or holineſſe, and to their outward man in deliverance: *Thy dead men ſhall live, together with my dead body ſhall they ariſe, Iſai.* 26. 19. And *thy dew is as the dew of herbes, and the earth ſhall caſt out her dead.* The Church hath its winter of humiliation, it ſhall have its Spring of deliverance, and its Summer of proſperity and happineſſe.

Thirdly, Our third worke is to prove, that this happineſſe is yet to come. And this we ſhall cleare by Scripture, by Reaſon.

Firſt, By Scripture, 1 *Cor.* 15.24. The Apoſtle there ſpeaking of Chriſt, foretels that he muſt *put downe all rule, and all authority, and power, i.e.* all his enemies, be they of *rule*, the higheſt degree; of *authority*, the middle or ſecond degree; or of *power*, the loweſt and meaneſt; all muſt be ſubject to Chriſt; which the ſame Apoſtle ſpeakes clearely of, as yet to come, *Heb.* 2. 8. *But now we ſee not yet all things put under him:* now the body cannot proſper till the head rules; the Wife flouriſh till the Husband reignes, nor are Chriſts enemies under his own feet, till they are under the feet of his Church too.

Two

Two reaſons further yet cleare it.

Firſt, The Church never yet enjoyed this proſperity. Chriſt as yet hath appeared in a meane and deſpicable way, as in his perſon, ſo in his Church: both have beene alway buryed, as it were under reproach and perſecution: ſufferings have hitherto beene the Churches portion, firſt, from the Jewes, then from *Rome* heatheniſh, and now from *Rome* antichriſtian: Or if the Church hath had ſome breathing times of peace in ſome parts, they were but ſhort fits, of no continuance; and therefore not the proſperity here foreſpoken of, which is to be *eſtabliſhed*, as a Sunne that ſhould never ſet, *Iſa.* 60. 20.

Secondly, The happineſſe here promiſed muſt be both to Jewes and Gentiles, as appeares in the two former Chapters, or at leaſt to the Gentiles by the calling of the Jewes. The Churches ſpreading her light, may be a meanes of the Jewes converſion, but the Jewes converſion ſhall perfect the Churches light and happineſſe. This is foretold, *What ſhall the receiving of them be, but life from the dead?* It is true, the Church hath had ſome riches, but it hath beene from the fall and diminiſhing of the Jewes, as verſ. 12. But God hath reſerved her perfect happineſſe for the times of their reſtauration, which compared with her condition now ſhall be as life from the dead. *Amos* prophecying of this happineſſe, foretels it ſhall be then when he ſhall *Raiſe up the Tabernacle of David that is fallen, i. e.* bring in the Jewes: for then ſhall they poſſeſſe the *remnant of Edom*; the Gentiles that yet lye out, *and the Heathen that are called by my name*, thoſe that are already come in: and when theſe ſhall be poſſeſſed by the Jewes, then will God for altogether cloſe up all breaches, and raiſe up all ruines, and ſo eſtabliſh them together, the praiſe of the earth. *Rom.* 11. 15. *Amos* 9. 11, 12.

Thirdly, the Churches happineſſe muſt ſucceed Antichriſts ruine: as *Babylon* fals, ſo ſhall *Zion* riſe, *Dan.* 7. 21, 22. *He prevailed againſt them till the ancient of dayes came; and judgement was given to the Saints of the moſt high, and the time came*

that the Saints poſſeſſed the Kingdome. Antichriſt now ſits in the Temple of God, and keepes out the Church; Chriſt muſt diſpoſſeſſe him, before the Saints ſhall be poſſeſſed of the Kingdome. The whore is firſt judged, and then follow Hallelujahs, *Rev.* 19. 1. The firſt is yet to come, and ſo by conſequence the latter: ſo much power as he hath, ſo much miſery the Church lyeth under.

Fourthly, Our fourth worke is to cleare that the time of this happineſſe is now approaching, that that Sunne is ariſing, that ſhall not goe downe againe. We doe not undertake determinately to demonſtrate any thing, *Times and ſeaſons are in the Fathers hands*; but ſhall onely endevour to diſcover ſome probable conjecturall grounds that God hath afforded for the quickning our faith, and the encouraging of our hope. As,

Iſa. 60, 20.

Firſt, That abundance of the ſpirit of prayer, that God hath in theſe times powred out upon his people, much praying certainely prognoſticates ſome ſpeciall mercy: God doth not ſet his people to pray, but when he intends to give. When the 70. yeares were accompliſhed, and deliverance preſently to be wrought, then he ſet *Daniel* on praying, *Dan.* 9. 2, 3. He prayed before, but then he was ſet on to pray. And this was not the frame of *Daniels* ſpirit onely, but of all the people of God in thoſe times, as God foretold by *Jeremiah* it ſhould be, *Jer.* 29. 12, 13. *Then ſhall ye call upon me, and ye ſhall goe and pray unto me, and I will hearken unto you; And ye ſhall ſeeke me and finde me, when ye ſhall ſearch for me with all your heart.* Though they had prayed before, yet they ſhould pray now as they had not done before, there ſhould be ſomewhat peculiar in thoſe prayers, they ſhould *goe*, and doe it with *all their hearts.* And doe not the people of God in theſe times pray, as though they were even ſet on to it by God? Are there not gon forth Armies of prayers ſteeled with faith and bold importunity, that are not daunted with the greateſt difficulties? Are there not thouſands that are reſolved, neither to reſt themſelves nor give God any reſt, till Chriſt is upon the throne and his enemies under his feete? And therefore ſurely our bondage beginnes to expire, when his people

ſhake

ſhake off the ſpirit of bondage, and having received the ſpirit of adoption, have learned to cry *Abba*, Father.

Secondly, the multitude and continuall encreaſe of converts, a comfortable fore-runner of a riſing condition, *Acts* 7.17. *When the time of the promiſe drew nigh, the people grew and multiplyed in Ægypt.* Cutting of ſtones, and hewing of timber is a ſigne God is about to build, not to pull downe. God doth not uſe to beget *children to the murtherer*, nor encreaſe his fold to fat the ſword of his enemies. When God is framing judgements, *He takes away his people from the evill to come*: It is barrenneſſe preſages deſtruction, but when he takes away their barrenneſſe, he takes away their ſhame, *Iſa.* 54.2,3,4. When the Church hath many children, ſhe *ſhall not be afraid of her enemies in the gate.* *Iſa.* 57.1. *Pſal.* 127.5.

Thirdly, the multitude of active and publick ſpirits, when God ſets Watchmen upon the wals, he entends not his people for a prey to their enemies. It is not ordinary for God to raiſe up ſingular meanes, and then to blaſt it, nor to ſet up *Moſes* and *Phineas* in the gap to ſave his people, and then to trample upon them. Spirits zealouſly affecting the honour of God, and the good of his people, are too pretious to be loſt. There is good hope we are going out of *Babylon*, when the *Hee-goates goe before the Flockes*; Men of publicke place and authority are active for Reformation. When the *Governours of Iſrael offer themſelves willingly among the people*, there is a bleſſing at hand. *Ier.* 50.8. *Judg.* 5.9.

Fourthly, The lights encreaſe. This alſo is a ſigne of deliverance, *Dan.* 12.4. *Many ſhall run to and fro, and knowledge ſhall be encreaſed:* when the end ſhould come, then this ſhould be. There is much darkeneſſe remaines among us, but the light ſcatters, and daily more ſtarres appeare in our firmament, and the truth as readily imbraced as it is diſperſed. The morning beginnes to dawne, and we hope it *will ſhine to perfect day.*

Fifthly, We may read deliverance in the enemies rage, their wickedneſſe ſpeakes the Churches mercy: Their deſtruction and the Churches ſalvation ripen together with their ſinnes. The devils rage when it is violent, it is not long, *Apoc.* 12.12.

Rejoyce ye heavens, i.e. the Saints; *Woe to the inhabitants of the Earth, and of the Sea, i.e.* the wicked and ungodly: *For the devill is come downe having great wrath.* What? can this be matter of joy? Yes, becauſe he *hath but a ſhort time. Men that reſiſt the truth ſhall proceed no further, when their folly becomes manifeſt to all men,* 2 *Tim.* 3. 8,9. When mens wickedneſſe makes them publicke fooles, it will not prevaile much longer. When mens wickedneſſe is ſo notorious that the world can point them out, then Gods judgement will quickly find them out. And ſuch are there in our times: ſo helliſh is their malice, their oathes, their blaſphemies, that they are become an abhorring to men, and therefore ſurely God will ere long eaſe himſelfe and his Church of them: doubtleſſe the devill rides his ſervants ſo furiouſly, that they will quickly be at their journeyes end.

Sixthly, The ſhaking of the Germaine Empire, that great Bulwarke of the beaſt, ſpeakes the wrath of God bordering upon the man of ſin. It is nearer then a borderer: God hath powred out ſome wrath upon the very Throne of the Beaſt. Prelacy is by ſome late and ſound Expoſitours conceived to be that Throne; and we have ſeene it pulled downe in *Scotland*; darkened in *England*. Yea, may not a ſtrict obſerver ſee the beginnings of diſſolution and breakings, in the very Kingdome of the beaſt it ſelfe? Doe not the *toes of the feet* of the image diſcover themſelves to be *part iron and part clay*? the *clay*, the people, wearyed and worne out with the weight, and hardneſſe, and roughneſſe of the iron, *i.e.* papall tyranny and oppreſſion beginne to encloſe and crumble off from them.

Dan. 2. 41, 42,

Seventhly, May we not ſee the *ſtone cut off the mountain without hands, i.e.* the Kingdome of Chriſt, ſcorned and trampled on: but yet firme and ſtrong, as a ſtone, growing bigger and bigger toward a mountaine? Thus hath Reformation both in *England* and *Scotland* hitherto proceeded. Its beginnings were at firſt contemptible, and knew no other name but ſedition, faction, and rebellion; yet, as it were *without hands*, by rare, inviſible, and unexpected providences, beyond what we were able to aske or thinke, they have ſtood, and proſpered.

Dan. 2. 43, 44, 45.

Now

Now are not theſe the *buds and tender leaves of the figtree*, whereby we may conclude the ſummer is nigh? May we not ſay with our Saviour, *When you ſee all theſe things, know that it is near, even at the doores?* Are not theſe hopefull ſignes, that the day of the Churches Redemption drawes nigh? May we not ſalute the Church as the Spirit doth, *Cant.* 6. 10. *Who is ſhe that looketh forth as the morning?* Are not theſe the mornings of deliverance? Sure if our ſins doe not blaſt theſe bloſſomes and *Hinder good things from us*, we ſhall ſoone reape the fruite of our prayers. We dare not limit the holy one of *Iſrael*: but though *the children are come to their birth*, he may delay the time of bringing forth, or make us pay deare for theſe mercies. We may ſuffer many throwes and pangs, but we will ſay as *Joſhuah*, *Numb.* 14. 8. *If the Lord delight in us, he will bring us into this good land.* If we were fit for it, we ſhould now ſee *Jeruſalem* a praiſe in the earth.

Our third point is, *It is the duty of all that make mention of the Lord, to give him no reſt till he make Jeruſalem a praiſe in the earth.* Which we purpoſe to handle by way of application to the former point.

We ſee *Zion* hath right to glorious mercies; theſe mercies are reſerved for theſe latter times. God hath not left us without ſome comfortable hopes, that the worke is now begun: theſe things have beene cleared to us.

The next thing will be ſeaſonable to ſhew what God requires of us, what we muſt doe to obtaine theſe bleſſings: The Prophet tels us we muſt *Give him no reſt.* For the handling this, we ſhall ſhew,

1. What we muſt doe to make God reſtleſſe.
2. In what manner it muſt be done.
3. The ſubject of our worke, the things to be laboured for which will make *Jeruſalem* a praiſe in the earth, and ſo conclude.

1. What muſt we doe that God may have no reſt?

Firſt, We muſt pray earneſtly, fervently, conſtantly. Prayer

er workes upon him, an engine ordained by himſelfe, to overcome himſelfe, a cord to binde himſelfe, a ſtrength that he hath promiſed to yeeld to, yea, an authority that he hath promiſed to obey, *Concerning the worke of my hands, command ye me*, *Eſay* 45.11. Prayer will over-rule God to any thing that is for our good: It will bow downe his eare, pull his hand out of his boſome, his ſword out of his ſheath againſt his enemies, put up his ſword when it is drawne againſt his people: The Lord is at the call of his peoples prayers, *Nigh unto all them that call upon him*, *Pſal.* 145.18. Yea, to doe for them what ever they aske, *He will fulfill the deſire of them that feare him*, ver. 19. Ready to doe for them, and as large in doing, he will doe all, ſatisfie their deſires.

Prayer is the worke of Gods Spirit in us, and therefore cannot be in vaine. Faithfull prayer was never loſt, nor never ſhall while God is true. We have had experience of the power of it. It hath ſtrangely produced meanes, qualifyed, and fitted meanes, wonderfully protected meanes, united meanes, proſpered meanes, wrought through difficulties, diſcovered and defeated deſignes. If we ceaſe not begging, God will not ceaſe giving. *While Moſes hands are held up Iſrael muſt prevaile.* Therefore you *that make mention of Gods name*, every ſoule that profeſſes the Lord Jeſus, pray; you that have any intereſt in a God, improve it now; you that ever found the ſweetneſſe of prayer, pray now; if ever you ſeriouſly tooke the name of God into your mouthes, ſet to the worke now: pray for life, for liberties, for Religion, ordinances, for pretious peace, for *eſtabliſhing* and *perfecting mercies*.

Difficulties are in the way, if we continue begging, God muſt yeeld; if we be not weary of praying, he muſt be wea-
Pſal. 24.6. ry of denying. We hope there are many of *Jacobs generation* in this kingdome. Let us reſolve to lay hold of God, to wraſtle with him, and not to let him goe, till he hath given us the bleſſing. If we have *Jacobs* ſpirit, we ſhall have his ſucceſſe, and amongſt other mercies, enjoy this, *See the face*
Gen. 33.10. *of* our King, *as the face of God*, as *Jacob* ſaw the face of his brother.

Secondly, as we muſt pray, ſo we muſt doe; worke in prayer,

prayer, and worke with prayer. Our prayer must be ἐνεργούμενη, *Jam.*5.16. *working prayer*: We must *Pray without ceasing*, 1 *Thess.* 5.17. *Semper orare, est semper operari. Aug.* To pray alwayes, is to follow our prayers with our hands, and to be alwayes in our actions, what we are in our prayers: it is not all the sense of the place, but a good glosse. God loves to see our prayers live in our deeds. It is unbeliefe, base feare, or worse, hypocrisie; to say to God in private, what we will not act in publicke. We should shew more faith and sincerity in our petitions, if we would faithfully endevour what we aske, and sooner obtaine an answer of our desires. And this is a way to give God no rest.

If God be bound to attend the prayers of his people, much more their actions and labours that are for him: For there is more of himselfe imployed and laid out in his servants paines, more faith, more zeale, more gifts, more wisdome, besides the hazard of their persons, estates, liberties, and lives, if the worke be (as they are commonly) dangerous and difficult.

Therefore as we must *watch unto prayer*, so must we all, 1 *Pet.*4.7. especially *watchmen*, men of publicke place, watch, labour, travaile, never *hold their peace*, consult, speake, write, doe all that their place gives them leave to doe, for the repairing of *Zions* breaches.

Davids counsell to *Solomon* is seasonable, 1 *Chro.*22.16. *Arise therefore and be doing, and the Lord be with thee.* While we are working for him, he will not be absent, they may be sure of his presence, and so of assistance, and successe, that set their hands to the worke of the Lord.

If yet any shall think that this branch of our instruction doth not naturally flow from the precept of the Prophet here, *Give him no rest*; yet let him consider the former verse, which commands action: and withall that he handle this, not onely as a distinct point, but as application of the former point: so the ingraffing this instruction, *to doe*, is reasonable, as I conceive, in the other respect it is naturall.

Secondly, but how must we pray and worke, so as God may be affected and have no rest? That is our second thing, and for our direction in it;

First, We must be such, whose persons are accepted and qualified. Such the Prophet cals to the worke as *make mention of the*

Lord, ſuch they had need to be, men that make mention of the
Eſa.48.1. *Lord in Truth*, men of particular intereſt in God, and ſpeciall acquaintance with him. As for wicked men, their *Prayers are an abomination*, and ſo are all their ſervices, God cares not for the helpe of his enemies. Such as are admitted to the preſent worke of the Lord had need be holy, becauſe they will have often occaſion to come into his preſence for aſſiſtance, counſell, direction, incouragement; and *God will be ſanctified of all thoſe that draw neare to him.* God ſmote *Uzzah* for laying his hand upon the Arke, for want of a Leviticall and ceremoniall holineſſe: how much more diſpleaſing will it be for men to intrude themſelves upon Gods worke, without true and ſpirituall holineſſe? you cannot worke for God, nor from God, except you be in God; not from divine ſtrength, nor to divine ends; and ſo will want comfort and ſucceſſe. You are to conflict with ſpirituall enemies, To
2 Cor.10.4 *wraſtle with Principalities, Powers, the Rulers of the darkneſſe of this world, againſt ſpirituall wickednesſes in high places*, that I may allude to that of the Apoſtle, *Ephe.6.* 12. And therefore you had need of *ſpirituall weapons*. You are to helpe build a *ſpirituall houſe*, ſo the Church is called, 1 *Pet.* 2. 5. And therefore need ſpirituall tooles. You have Church-worke, as well as Common-wealth-worke, to remove ſuperſtition as well as oppreſſion; How can you tender the conſciences of others, if your owne conſciences be not tender? How will you provide *ſincere*
1 Pet.2.2,3 *milke of the word* for poore *babes*, that cry to you, if you have not *taſted that the Lord is gracious?* You had need be as patriots of your Country, ſo friends of Chriſt, and *children of the Kingdome.*

Otherwiſe, if God ſhould proſper the worke in your hands, and inable you to build up *a mountaine of holineſſe*, you would effect that, which when you have done, you could not affect. Or doe, as it is ſaid of them that built *Noahs* Arke, that they periſhed in the flood; you may ſave a poore kingdome from ſhipwracke, and periſh in the condemnation of the world. Grace is honourable, and fits men for the moſt honourable ſervice. We
Prov. 31. 29. may ſay of parts and learning, that *they have done vertuouſly*, but Grace *excelleth them all.* This is the firſt, Men that will give him no reſt, muſt be men that know him, and are knowne of him: he will receive petitions by hands of them in office to him, by ſervants and Secretaries.

Secondly,

Secondly, they that will give God no rest, must pray and worke in faith. Faith workes upon his promise, and so prevailes with him. It is very powerfull, *Iames* 5.15. *The prayer of Faith shall save the sicke.* Faith hath a strange faculty to knock at Gods doore, yea at his breast, goe into his presence, plead, and reason with him, require an account of his Promise, Power, and faithfulnesse; *Where is thy promise in which thou causedst me to trust?* Yea, to dive into his bowels, and search into them; *Where are thy bowels?* Faith is as necessary in working as in praying. Faith is mighty, yea, can doe what God can doe. To beleeve is difficult, but to him that beleeves, *nothing is impossible. If ye have faith as a graine of mustard-seed, ye shall say unto this mountaine, Remove hence to yonder place; and it shall remove. And nothing shall be impossible unto you.* Faith as a graine of Mustard-seed, *parva, humilis*, small, of no account; but it must be as Mustard-seed, *acris, fervida*; it must be lively, have acrimony and vivacity, and then it may remove mountaines. It is an Hyperbole, and here is the summe of it; whatever may be to the glory of God, or the good of his Church, be it never so difficult, Faith will effect it. Yea, a little active faith will doe great things, a *graine* remove a *mountaine*. Although things be as stout and unyeelding as mountaines, as strong and firme as mountaines, as ancient as the everlasting hils, yet faith may remove them, if they stand in the way of Gods glory. You may read of the noble acts of Faith, *Heb.* 11. Amongst other wonders in ver. 33. *By Faith men overcame Kingdomes.* If faith could conquer Kingdomes, can it not preserve Kingdomes, and reforme them? Faith workes by that power that accounts *the Nations as a drop of a Bucket, as the small dust of the ballance*, and *can take up the Isles as a very little thing.* Therefore in all your great consultations act in faith. *Matth.* 17. 20. *Isa.* 40. 15.

Faith will keep you to a rule, and so make you exact in justice; Faith will waite upon God for a command, and so will never be found in any unwarranted course. It saith as *Moses* to God, *Exod.* 33.15. *If thy presence goe not with me, carry us not hence.* Faith will have a finger of direction, and then doubts not of a hand of protection. It will have a word of precept, and then distrusts not another of promise.

Faith wil goe forth in no strength but Gods; not in the strength of parts, policy, or multitude; as *David* went out against the *Philistim*,

Philiſtine, not with ſword, ſpeare, and ſhield, *But* (ſaith he) *I come againſt thee in the name of the Lord of Hoaſtes*. See how he couches himſelfe under this name of God by Faith, when he was beſet with dangers, *Pſal.* 118. 9. 10. 11. 12. *It is better to truſt in the Lord then to put confidence in Princes*. He makes a wiſe choyce. Princes may erre and faile, but Ile take part with God & his cauſe: being thus reſolved for God rather then men, though Princes, he propoſes his enemies, ver. 10. *All Nations compaſſed me about*. No leſſe then *Nations* againſt him, yea *all Nations*, and they *compaſſing him about*. Well, let them come; he knew whom he had beleeved, *In the name of the Lord will I deſtroy them*. They come upon him againe with renewed ſtrength, and malice, ver. 11. *They compaſſed me about, yea, they compaſſed me about*; he kept to his firſt ſtrength, *In the name of the Lord will I deſtroy them*. His adverſaries are more inraged, ver. 12. *They compaſſed me about as Bees*. Bees for multitude, winged with fury, armed with weapons, ſtings; yet they could not affright nor weary his faith: his old ſhield was ſure, *For in the name of the Lord I will deſtroy them*. Faith would make us impregnable, invincible. Take therefore *Davids* reſolution in another place, *Pſal.* 44. 6. 7. *I will not truſt in my bow, neither ſhall my ſword ſave me. But thou haſt ſaved us from our enemies, & haſt put them to ſhame that hated us*. Faith onely can furniſh you with weapons fit for thoſe you have to deale with. Your adverſaries are Antichriſtian, they that wil deale with ſuch, muſt come armed with *the blood of the Lambe, and the word of their teſtimony*, *Apoc.* 12. 11. And faith onely knowes how to uſe theſe. You ſhould carry the blood of the Lambe alwayes about you, weare it in your hearts, and thinke you have to doe with the enemies of that Chriſt that ſhed his blood for you, againſt thoſe that trample that blood under their feet by their ſuperſtition and prophaneneſſe, ſuch as are bloody enemies, that thirſt for the blood of Saints.

Faith will ſtrengthen your hearts by the Word of God, and aſſure you, that in all your paines, you worke in the belly of a promiſe, and what you doe is to make God faithfull; you are doing that which he hath promiſed to doe himſelfe, advance his Sonne, and pull downe his enemies. You want eſtabliſhing mercies: *If you will not beleeve, you ſhall not be eſtabliſhed*, *Iſay* 7. 9. You want conquering mercies: *This is the victory that overcommeth the world*,

world, even your Faith. Nothing can ſtand againſt Faith, *Reſiſt the devill* (ſtedfaſt in Faith) *and he will flye from you.* If God give more faith, we need not feare more difficulties. We may ſay as *Paul, I can doe all things through Chriſt that ſtrengtheneth me,* Dye under enemies, or live to conquer them. Therfore *beleeve and you ſhall ſee the glory of God;* *Joh.* 11. 40. and *Jeruſalem a praiſe in the earth.* *Phil.* 4. 13

Thirdly, If you would give God no reſt, you muſt in praying and doing quit your ſelves, and ſeeke the glory of God and the good of the Church.

Firſt, you muſt not ſeeke your ſelves. Selfe is too baſe and low a thing to move a God with; as at all time, ſo now eſpecially, ſelfe muſt be below your thoughts, and not worth your meaneſt conſiderations; You eſpecially I ſpeake to, whom God hath taken up into the mount, as *Moſes*, to doe his buſineſſe, and to bring to us juſt and righteous lawes; You muſt now doe as the Church is exhorted to doe, *Pſal.* 45. 10, 11 *Forget thy Fathers houſe*; thinke not of raiſing your eſtates, advancing your ſelves or your poſterity; *So ſhall the King greatly deſire thy beauty,* The King of heaven will take pleaſure in you, and he will make the King on earth delight in you. Would you overcome difficulties without? Labour firſt to overcome your ſelves. You can doe nothing great and honourable, ſo long as ſelfe hath any power in you. Selfe and ſiniſter ends would blaſt and undermine your conſultations, and divide you into as many wayes as you are men, (*If every man ſhould ſeeke his owne, and not the things of Ieſus Chriſt:*) which would be a miſchiefe that hell it ſelfe could not parallel; to ſpeake our thoughts, we feare no treaſon but ſelfe. If you continue al to ſeeke the glory of God, you wil be too ſtrong for any power either to divide or breake. The firſt ſtep of *Iſraels* deliverance was *Moſes* ſtepping out of himſelfe, *Heb.* 11. 24. 25, 26. *He refuſed to be called the ſonne of Pharaohs daughter.* God would not imploy him till he had learned to refuſe Court offers; *Chuſing rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon.* A good patterne for publicke perſons; rather be poore with honeſty and a good cauſe, then riſe by Apoſtaſy. And had he not continued faithfull and conſtant in ſelfe-denyall, *Iſrael* had beene loſt. *Exod.* 32. 10. It was a hard pull. God was angry and would have conſumed *Iſrael*; there was nothing lay in the way but *Moſes* his ſincerity and

faithfulneſſe to the cauſe. If he could be wrought off, the buſineſſe was at an end. God himſelfe tries him, *Let me alone, &c. and I will make of thee a great Nation.* I will make thee great, and raiſe thy houſe to a Nation. But *Moſes* is deafe to ſuch offers, he will not be taken off ſo, he purſues his worke faithfully, nothing will ſerve him but *Iſraels* deliverance: ſuch faithfulneſſe to the cauſe of God had you need have. The Apoſtle tels us, 1 *Tim.* 6.9. *They that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtfull luſts, which drowne men in perdition and deſtruction.* If you will be rich or great, you will have temptations, and fall and drowne too in perdition. You, and Cauſe, and Kingdome, and al wil drowne & periſh, if ſelfe-ends bias you. *Saul* went right a while, till faire *Agag*, and the fat of *Amalek* lay in his way, till a rich booty turned him from his obedience, ſee the ſtory 1 *Sam.* 15. and the dangerous conſequence of it. What ever pretence he had for his ſinne, in ſparing thoſe wicked enemies of the Church that the people would have it, and it was for ſacrifice, yet ſaith *Samuel* to him, ver. 26. *Thou haſt rejected the Word of the Lord, and the Lord hath rejected thee from being King over Iſrael.* Neither people, nor falſe piety, nor pity, can excuſe neglect of Juſtice in Governours. If you would doe great things for God, you muſt not now *ſeeke great things for your ſelves.* Indeed you muſt be above the world and your ſelves. You had need be more then men, ſuch as *John Baptiſt* was, your worke is like his, to *pull downe mountaines, and exalt vallies, to make crooked things ſtraight, and rough things ſmooth.* And as he had, ſo you have to deale with a *generation of Vipers.* Now our Saviour ſhewes by way of queſtion what he was not, and what he was, *Matth.* 11.7, 8, 9. *What went you out to ſee? a reed ſhaken with the wind?* No, he was no light unſtable man, that would fluctuate and vacillate at every wind of threatning greatneſſe. *What went you out to ſee? A man cloathed in ſoft rayment?* No, *ſuch they are in Kings houſes.* *John* was no ſuch man: he could not ſuite *Herods* humour, nor flatter his ſinnes. He would not alter his habit of Camels haire, the Court could not change him. *What then went you out to ſee? a Prophet? Yea, I ſay more then a Prophet.* Such ſhould you be, neither ſhaken with threatnings, nor won by ſoftneſſe, men ſtedfaſt in Juſtice, yea Counſellers, and more then Counſellers.

Ier. 40.5.

As you may not ſeeke your ſelves, ſo you muſt ſeeke the honour

nour of God: that is the way to be more then men in our actions, to be divine in our ends. All other ends are too low for the meaneſt man, much more for ſo great a Councell. This is the way to prevaile with God: he readily imbraces any propoſition this way. If any man have a deſigne to advance his name, what ever be the impediments, it muſt proſper: for you cannot have a thought this way, but God will ſecond it. He can as ſoon deſert himſelfe, as thoſe that worke for his glory. If you find any thing that may exalt his Majeſty, and he give you a heart faithfully to deſire it, be it what, or where it will, you need not deſpaire: though it lye under mountaines of Kingdomes, you ſhall *threſh them* to duſt: though it be buryed under Nations, and Empires, cuſtomes, antiquities, he will *drive the Nations aſunder, ſcatter the everlaſting hils*, nothing ſhall ſtand in his way: where ere he findes his glory, he will ſeiſe upon it; and if they yeeld not ſpeedily, it will coſt them deare. For he hath ſaid, *Mine honour will I not give unto another.* *Iſa* 41.15. *Hab.* 3.6.

Seeke the good of *Zion*, this is the next to his glory, yea his glory is in *Zion*, there hath he put his name. This is a ſure way to move him: all that you can ſay or doe for his Church, is acceptable to him. What good deſignes come into your heads, are they for *Irelands* helpe, for the reliefe of his people, there or here? goe and preſent it to God firſt. See what his thoughts are, *Jer.* 31.20. *Is Ephraim my deare ſonne? is he a pleaſant childe? ſince I ſpake againſt him, I doe earneſtly remember him ſtill; therefore my bowels are troubled for him: I will ſurely have mercy upon him, ſaith the Lord.* Is it for my deare people in *Ireland* you pray and labor? for my pleaſant children in *England*? I was angry, but I remember them ſtill, you did well to put me in minde, come, I will doe any thing for them. Oh! carry the Churches miſeries and diſtractions continually in your boſomes. That made the Prophet ſo earneſt and elaborate, v. 1. *For Zions ſake I will not hold my peace.* We have an excellent patterne of a publicke ſpirit in *Pſalm.* 137. 5, 6, *If I forget thee, O Jeruſalem, let my right hand forget her cunning: if I doe not remember thee, let my tongue cleave to the roofe of my mouth, if I preferre not Jeruſalem before my chiefe joy.* If my right hand doe not act its utmoſt for the Church, let it never act more; if my tongue doe not ſpeake what's for the good of the Church, may it cleave to the roofe of my mouth: may my eſtate waſte

waſte and conſume, my parts be blaſted, my wiſdome be turned to folly, my time be nothing but diſtraction, if I doe not imploy all for the Churches good. Looke above your ſelves to Gods glory, and his Churches good, and then God and you drive one deſigne: you ſhall be co-workers with God; when it is too hard for you, you may expect his helpe: doe you but what you can, it is his owne buſineſſe, he will doe the reſt.

Fourthly, if you would give God no reſt, you muſt be bold, a bold begger will prevaile.

Let us breake in upon Gods retirings, thruſt our petitions into his eares, challenge mercy from him, urge his promiſes. God himſelfe hath warranted and allowed boldneſſe in prayer, *Ephe.* 3. 12. *Heb.* 4. 16. And none fare better then ſuch beggers. God admits his people to a ſtrange height of boldneſſe, to an impudency, ἀναίδεια, *Luk.* 11. 8. ſome read it (and the word ſignifies ſo) *propter improbitatem*, as if we might be unmannerly with God in a holy affection to his glory and his Churches good. *Let me goe*, ſaith God to *Jacob*, *Jacob* ſaith, no, *Thou ſhalt not.*

As we muſt be bold in prayer with God, ſo bold and couragious in our actions towards men. It is ſaid of *Joſeph*, that he was εὐσχήμων βουλευτὴς, *An honourable Counſeller; he went in boldly to Pilate, and begged the body of Jeſus.* And he did like an honourable Counſeller, that durſt ſay and doe what he thought to be right and juſt: he hazarded all in a good cauſe when it was at worſt: he would owne Chriſt crucified. What favour he ſhewed to him being a condemned perſon, the law would interpret a juſtifying of his crimes, and an oppoſition to authority and Juſtice, and yet he boldly did it; and if he had not been bold in it, he might have loſt it. Courage hath an excellent power in it: it alone will doe great things. *Act.* 4. 13. A company of Rulers were aſtoniſhed by the zeale of the Apoſtles. The Text ſayes, *When they ſaw the boldneſſe of Peter & John, & that they were unlearned men, they marvelled and tooke knowledge of them, that they had beene with Jeſus*: As if boldneſſe had ſomething of the image of Chriſt in it: and certainely it hath a Majeſty in it; the Rulers were at their wits end, v. 16. *What ſhall we do to theſe men?* zeale vanquiſhes where it comes, it is like the ſword of *Jonathan and Saul, that returnes not empty.* And without this, other gifts and vertues are uſeleſſe. Feare diſables us for what we might doe, robs us of

2 *Sam.* 1. 22.

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the meanes we have, and is a traitor to all great designes. Therefore God commands courage in *Iosuah*, *Iosh.* 1. 6. *Be strong and of a good courage*: charged upon him againe in ver. 9. and by the people, ver. 18. as if the weight of all *Israel* lay upon this one grace, Courage. I will leave the Counsell with you that *Ioab* gave his brother *Abishai*. They had a just cause, and so true courage and valour will be imployed, *Non ut inferantur, sed ut propulsentur injuriæ*, not to inflict but to remove oppression. *Be of good courage, let us play the men, for our people, and the Cities of our God*, 2 *Sam.* 10. 12. The argument is strong, it is for *your people*, and *for the Cities of our God*, for your people as the Common-wealth, and Gods Cities as the Church, be valiant for both. *Pet. Mart.*

Fifthly, if you would give God no rest you must pray against denials, worke against discouragements, persevere in both. What ever difficulties you meet with, *Give him no rest*. Be constant in the duty what ever God saith, put by his denyals, take no refusals, the more denyals he gives, the more strength you must get, *Mat.* 7. 7. *Aske and ye shall have*: if that be too weake and doe not obtaine, then *Seeke*, with more earnestnesse, *and you shall find*: if that faile, then *Knocke*, with more boldnesse, *and it shall be opened to you*. This was the practise of that poore woman, *Mat.* 15. 22. *&c. Have mercy on me thou son of David, my Daughter is grievously vexed with a devill. He answered not a word.* She cries after him: at last he said, *I am not sent but to the lost sheepe of the house of Israel*: She leaves out the *Son of David*, and now *Lord* onely, *Lord helpe me*. What a Lord, and can helpe none but *Israel*? a Lord, and thy power confined? He seemes angry, and answers, *It is not meet to give the childrens bread to dogs*. She rises higher, and lockes her selfe within his denyall; *Truth Lord, yet the dogs eate of the crumbes which fall from their Masters table*. She pleads his truth and justice: if mercy will not serve, let thy words be true, I am a dogge, yet there is something for dogges, let me but have a dogges portion, crumbs, I crave no more.

So should we in praying and working: difficulties should raise our spirits: *Iacob* wrastled in the night, that was one discouragement; he was alone, that was another; God was leaving of him, *Let me goe*, God stayed to his losse, *He smote his thigh*, yet he wrastled upon one legge. So must you continue wrastling with difficulties; If in the night of some calamity, if alone in *Gen.* 32.

that night, if God should seeme to depart, yea, though, he should strike and leave you maimed, halting, yet continue in the service. Your valour and judgements have beene tryed, now your constancy and patience is aimed at. Christ saith, we must pray alwayes, καὶ μὴ ἐκκακεῖν, *non defatigari, faint not, non evadere κακὸν,* begin well and end ill, *begin in the spirit and end in the flesh.* To urge you to constancy, I might urge your sufferings; it was *Pauls* argument to the *Galatians, Gal.* 3.4. *Have you suffered so many things in vaine? if it be yet in vaine.* If you should now be weary and faint, before you be established, you would lose all your sufferings, and the fruite of your long and great paines. As your owne sufferings, so let Gods mercy ingage you to constancy. It is the same Apostles argument, 2 *Cor.*4. 1. *Having received mercy, faint not.* God hath preserved you, covered you under his wings, doe not therefore let your hearts sinke under your great burthens. Or may that argument move with you, 1 *Cor.* 15.58. *Be ye stedfast and unmoveable, alwayes abounding in the worke of the Lord, for as much as you know that your labour is not in vaine in the Lord.* The good that you have done is not small, although not answerable to your desires: Preserving a Kingdome from ruine. We may say with the Prophet, *Except the Lord had left us such a remnant, we had beene as Sodome, and we should have beene like unto Gomorrah* swallowed up of sinne and misery. Besides the spreading of the light, larger dispensing of the Word, freedome from innovations: All of these pretious mercies, and many more, have beene the fruite of your watchfull care and paines. If we had no gaine here, yet God would reward you hereafter: Therefore *be stedfast and unmoveable, your labour is not in vaine in the Lord.*

*Luk.*18. 1.

*Isa.*1.9.

Constancy will conquer God and man. The *Israelites* overcame God, *Judg.*10.10,11,&c, they cryed to him when they were oppressed, he upbraided them with former mercies, said flatly, *I will deliver you no more.* Nay, which was worse, bids them *Goe to their gods whom they had served, let them deliver them.* God that uses to give liberally and upbraid not, here he gives nothing but upbraidings. They are not beaten off by this, but reforme the more exactly, renew their supplication, Doe what thou wilt with us, *what seemes good unto thee, Onely deliver us this day, q.d.* What no more mercy? must we suffer? then doe what thou wilt: Let us suffer under thy hands, but deliver us from

these

these *Ammonites*: we never was under such cruell enemies as these: deliver us this day. In ver. 16. his Soule was grieved, he was wearyed, broken by their importunity. Goe on to seeke God, he cannot hold out long, prayers and importunities will breake his heart: extort, and force mercy from him: we have wearyed him by sinne, let us weary him by prayer: We have beene impudent in transgression, be impudent in seeking deliverance: We have beene bent to perpetuall backe-sliding, let us be as constant in suing for deliverance, and so we shall be as *Jacob*; *As a Prince hast thou power with God, and with men, and hast prevailed, Gen.* 32. 28. If it prevailes with God, with men much more.

By this constancy of importunity, *Dalilah* overcame *Sampson*, *Judg.* 16. She desired to know where his strength lay; he deceived her, and mocked her divers times, at last she urged him close, ver. 15. *How canst thou say, I love thee, when thy heart is not with me? And she pressed him daily with her words, and his Soule was vexed unto death*, ver. 16. *Luk.* 11. 8. *Though he will not rise and give, because he is his friend, yet because of his importunity he will rise, and give as many as he needeth.* Where neither love, nor reason, nor desert will gaine, importunity will make restlesse. Hold out Worthies *Jacob* had his wages denyed ten times, God paid him at last largely; so will he you, if you continue, waite patiently; be stedfast: the Kingdome is in a tottering condition, stedfastnesse must begin in your breasts. Let me conclude this with *Pauls* words to the *Thessalonians*, 1 *Thess.* 3. 8. *England* may use them to you, *We live if you stand fast in the Lord.*

Amicus ille quod petebatur petebatur fecit, quia alter in petendo non defecit. Aug.

Sixthly, if you would give God no rest, you must take none. The best way to make God restlesse, is to be restlesse in seeking, our activity workes upon God. *Abraham* had a hot service of it to quench the wrath of God ki[illegible] against Sodome, and he was early at it, *Gen.* 19. 27. *Da*[illegible]*en* he had praying worke in hand, *Early will I seeke thee, Psal.* 63. 1. When he had workes of justice in hand, he would dispatch it, *I will early destroy all the wicked of the Land, that I may cut off all wicked doers from the City of the Lord, Psalm.* 101. 8. When he had Church-worke in hand, *I will not give sleepe to mine eyes, nor slumber to mine eye-lids, untill I find a place for the Lord, an habitation for the mighty God of Jacob, Psalm.* 132. 4, 5. You must be restlesse till *Jerusalem* rest, and be established. We are sorry we must require such paines of you,

but glad to ſee your chearefull and indefatigable travaile. God that cals you to it, makes you willing and able for it. Remember you are watchmen, and they muſt *not hold their peace, night nor day.* Your waking is our ſleepe, your toyle our eaſe, your trouble our peace.

You are like *Gideons* three hundred, *Judg.*7. 5. *that lapped water with their tongues, as a dogge lappeth, Tanquam canis e Nilo; carptim, curſim*; ſo doe you injoy your repaſts as *Jonathan* purſuing his enemies, *a little honey with the end of a rod*, 1 *Sam.* 14. 43. Goe on, Worthies, be yet more active, more heavenly, leſſe earthy. If you want comforts, looke up to God and behold him, ſaying, *Well done good and faithfull ſervants.* Let action be your reſt, let it be your meate and drinke to doe the will of God: God cannot reſt till you give over working, he will worke with you ſo long as you worke for him.

Seventhly, if you would give him no reſt, you muſt aske and deſire largely of him for his Church. God hath large thoughts toward *Jeruſalem, Call unto me and I will anſwer thee, and ſhew thee great and mighty things which thou knoweſt not, Jer.*33.3. God will doe for his people *abundantly above all that we can aske or thinke of, Epheſ.* 3.20. Beyond your prayers and thoughts, much more beyond your indevours. God hath given in more in ſome things then was aymed at, and is reſolved to out-goe any that are imployed for his Church. Carve as largely as you will to *Zion*, God will adde as much more: he is reſolved no Creature ſhall equall him in love to his Church.

Take heed of being low ſpirited for God, of haltings and halvings in Reformation: We have ſeene the miſchiefes of ſuch a way already; yea, many times we loſe all, becauſe we would be contented with ſome.

The Prophet was angry with *Joaſh*, that when he was to ſmite the *Syrians*, he ſmote but thrice, 2 *King.* 13. 18, 19. God honours and proſpers them that do all his will: *Jehu* did much, was very zealous, but the Text ſayes, *He tooke not heed to walke in the Law of the Lord God of Iſrael with all his heart; For he departed not from the ſin of Jeroboam*, 2 *King.* 10. 31. And the evill effect it had is noted in the next verſ. 32. *In thoſe dayes the Lord began to cut Iſrael ſhort.* The ſame meaſure that you mete to him, he will mete to you; as you ſow in *ſpirituals*, you ſhall reape

reape in *carnals*; if you cut Reformation ſhort, he will cut your priviledges and the kingdomes peace ſhort. It is ſafe and ſucceſſefull to aime at great matters for God. We may thankfully imbrace what we can get, but ſeeke no leſſe then perfection. *Magna audent quoniam magni ſunt, & quæ audent obtinent. Bern.* They that are truely noble and magnanimous they will attempt great things for God, and what they doe attempt they ſhall obtaine. Thinke of no leſſe then making *Jeruſalem* a praiſe in the earth: deſpaire not to ſee her in all her beauty and brightneſſe. In outward things, uſe your diſcretion, be as moderate as you ſee cauſe, but in the cauſe of God, *Moſes* his reſolution is worth imitation, he would not leave a *hoofe behind him.* In this caſe *Jehoſhophat* gives good Counſell to his Judges, the Lord write it in your hearts, 2 *Chro.*19. 6. *Take heed what you doe, for you judge not for man, but for the Lord.*

Thirdly, Wherein ſhould this labour be imployed? I ſhall be your remembrancer onely for two things; Doe them, & God wil doe the reſt, To make *Jeruſalem* a praiſe in the Earth.

Firſt, You muſt ſet up light. This is (as you have heard) a chiefe part of the Churches beauty; advance the light of powerfull Preaching, and that will advance the Truth, Religion, Peace, Chriſt, and all. The Hieroglyphicke of life amongſt the *Egyptians* was light, a burning lampe: and though ignorance be the Mother of Romiſh devotion, ſuch lampes are the life of Religion, powerfull Preaching.

It was the worke of ſome to doe all they could to put out the light, the moſt horrid, helliſh, & unnatural wickedneſſe that can be, to deny men the joy & comfort of our ſoules: the more malicious they were in ſuppreſſing of it, the more paines muſt be taken in freeing of it. You have done much this way, & intend more, our prayers ſhall joyne with your endevours, *That the Word may runne & be glorified*, 2 *Theſſ.*3. 1. That it may be ſaid of *England* as it was of *Antioch*, *Act.*13. 49. *The Word of the Lord was publiſhed throughout all the Region.* Nothing ſo excellent, but ſome are diſpleaſed with it: The light is offenſive to ſore eyes.

Some complained of *Prometheus* for teaching the uſe of fire, as the Poets ſay, and many amongſt us Preach againſt Preaching; But they that quarrell with the light, quarrell with Chriſt himſelfe, who is the *Light of the Gentiles.* Men complaine againſt the *Act.*13. 48

Seers, as *Isa.*30.10.11. *See not, propheſie not right things*; But their anger is againſt him that ſent them; let them ſpeake out and they ſay, *Cauſe the holy One of Iſrael to ceaſe from before us.* The light it ſelfe ſtands in the light of their wicked wayes, as the Angell in *Balaams* way to his ſinne, and that's the reaſon *They hate the light becauſe their workes are evill.*

Men father diviſions upon the light, when as the preſent diſtractions and miſtakes are, becauſe it is but halfe day, the miſt is not quite diſpelled: Darkeneſſe cauſes diviſions, and thoſe moſt dangerous, as quarrels in the night: The more *Paſtours and Teachers*, and the *Worke of the Miniſtry*, the nea'er we *come to the unity of the Faith.* Let light ſcatter, and it will pull downe the Kingdome of darkeneſſe. You, and the Truth, and Chriſt have no ſuch enemy as ignorance.

Secondly, Advance holineſſe. This is another winning and prevailing bleſſing. Oh that *Righteouſneſſe might be as waves of the Sea!* And then our *Peace* will be as *a River*, *Iſa.*48.18. Labor for holy Lawes, holy worſhip, holy Sabbaths, holy families. For a holy Court, and then holineſſe will be in faſhion. For holy Univerſities, and then they will be filled, not with ſonnes of *Beliall*, but with ſons of the Prophets. But above all for a holy Miniſtry, *From the Prophets of Jeruſa'em, is prophaneneſſe gone forth into all the Land, Jer.*23.15. And from them muſt the people learne holines. And a holy Magiſtracy, if God would *reſtore our Iudges as at firſt*; Let us injoy faithfull *Moſeſes, Ioſhua's, &c. Then ſhould we be called the City of righteouſneſſe, the faithfull City, Iſa.*1.26. Nothing but ſinne can hurt us, and ſinne will not onely make all your good purpoſes of Reformation abortive, but Gods too, *Ier.* 18.9.10. *At what inſtant I ſay concerning a Nation and Kingdome, to build and plant it, if it doe evill in my ſight, that it obey not my voyce, then will I repent of the good wherewith I ſaid I would benefit it.*

Seeke firſt the Kingdome of God in light, and holineſſe, and *then all other things ſhall be adminiſtred unto you.* What ever difficulties hinder the execution, let theſe be firſt in your intentions.

Theſe directions God hath given you by me a weake creature, I hope you need not much to quicken you. We deſire with *Deborah* to bleſſe the Lord that made *the governours of Iſrael to offer themſelves willingly.* Remember the place God hath called you to: the Kingdome is in a broken and ſhattered condition, you are our

*Iudg.*5.9.

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watchmen, we say to you as *Moses* to *Hobab*, *Num.* 10.31. in the Wildernesse, thou art *to us instead of eyes*: you are our eyes to see our dangers, and our hands to defend us from them. We cannot better expresse that trust that lies upon you then God himselfe hath done concerning *Moses*, *Exod.* 4.16. *Thou shalt be to him instead of a God.*

Governours are stiled Gods in Scripture, but those best deserve it that are delivering rulers: such was *Moses*, such to us instead of a God are you, and then thinke you what Wisedome, justice, firmnesse, and stability is required in you.

The trust is heavy, our expectations great, and the account will be dreadfull. If you were alone in this worke you would sinke under it, but God hath promised his presence; *and God is in you of a truth. It is the sword of the Lord and the sword of Gideon*: Gods people see it with comfort, his enemies shall feele it with shame. What the people observed of *Jonathan*, we may observe in you, 1 *Sam.* 14.45. *he hath wrought with God this day*; so you have, and so you will, we hope: and then *Gamaliels* words will hold, *Act.* 5.39. *if it be of God you cannot overthrow it.*

You labor with God, and for God, because you labour for *Zion*; you travaile for her that travailed with you; For the Church that must stand and prosper, Christ hath promised, *the gates of hell shall not prevaile against her*; not the gates in which was their strength; in the gates the Elders sat, and so their polity as well as their strength was in the gates; yet both shall not prevaile against the Church.

God is gone before you, *travailing in the greatnesse of his strength*, *Isa.* 63.1. challenging countries, and people, he saith, *I will divide Shechem, mete out the valley of Succoth; Gilead is mine, over Edom will I cast out my shooe*, &c. *Psal.* 60.6,7,8. And the prayers of Gods people are gone like the Arke before the campe of *Israel*, *three dayes journey to seeke out a resting place*, *Numb.* 10.33. they are before you, preparing your way, hewing downe difficulties: It is safe following such a conduct: And God hath *made the people willing in the day of his power*. That of the Psalmist is considerable, *Psalm.* 47.9. *The Princes of the people are gathered together*: the marginall lection is, *the voluntary of the people*, the generous of the people: God hath the hearts of all men in his hand; *And the shields of the earth belong unto the Lord*: The *Militia* of the world is his: And all *Psal.* 110. 3.

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these shall second them that seeke his glory and *Zions* Peace: Therefore proceed cheerefully to make use of this sweet opportunity, to honour God, and heale our breaches. Heaven we hope is bigge with blessings; The Tabernacle of God is comming downe to dwell with men; what ever darke clouds appeare, let us continue praying, waiting, labouring, beleeving, God will at last *establish, and make Jerusalem a praise in the earth.*

Die Mercurii, 29. Junii. 1642.

IT is this day Ordered by the Commons *now Assembled in* Parliament, *that Sir* Thomas Barrington *doe returne thankes to Master* Sedgwicke, *for the great paines he tooke in the Sermon he Preacht this day at* St. Margarets *Church in* Westminster, *at the intreaty of the* Commons House of Parliament, *this being the day of the publicke Fast, And that he be desired to Print his Sermon, And that no man presume to Print it, but such as he shall appoint, till the House shall take further Order.*

H. Elsynge Cler. Parl. D. Com.

I appoint *John Bellamy & Ralph Smith*, to Print my Sermon. *William Sedgwicke.*

FINIS.